

tianity. She has arrogated to herself authority which did not belong to her. She has attempted to tell man what is truth. She has done well, and bequeathed to us many high and beautiful ideals; but, claiming divine prerogatives, she has dethroned herself, while science, claiming only for herself the natural, shall rule the world.

"Now, I claim that this is a science which affords the only philosophy of love that can be given. The secret of love seems to be the impulse of nature to satisfy her immutable law of supply and demand—a wise law, and self-feeding, by which nature takes what she needs and gives what she doesn't need, by which she balances, restores, and holds her own forevermore in the universal strife.

"Attraction is the principle she employs to execute this law. Now, it has been found by observation and experience that this principle of attraction operates to the best and most enduring results between bodies which have specially related organic differences, and the reason is obvious—based on the same eternal law of giving and receiving. There is nothing I consider more vitally related to this subject than human temperaments. Temperament has been defined as 'a particular state of the constitution, depending upon the relative proportion of its different masses, and the relative energy of its different functions,' temperament being the particular arrangement of the masses upon which a constitution is built, and the relative activity of its functions. It is, therefore, temperament which decides the energies and tendencies of an individual, essentially controlling and directing him, and temperament, therefore, which decides what one can best give out of the interblending functions of his life, and what one most needs. Guided, then, by this fact, when applied to marriage, one should choose with reference to these constitutional gifts and needs, that marriage should be a coincidence—a fortunate conjunction of all that belongs to both—a joyous reciprocity and a complement of each in the other."

"Why do you lay so much stress upon the union of different types?"

"Because temperaments bearing certain opposite relations to each other furnish the best conditions for the promotion and exchange of life forces, upon which the law of

(TO BE CONTINUED.)

### LITTLE TORCHES.

By W. E. Johnson

Life flows from life; it may be from the influence of the Spirit in reading the bible, it may be from the word of the Christian or the influence of his life; but it is not the book nor the man that converts, it is the spiritual life that is behind these instruments.—Zion's Herald, Sept. 29.

If the "spiritual life behind these instruments" does all the "converting," by what system of logic or horse sense do you hold the man responsible for not being "converted?" You might as well get mad at a sawlog for not transforming itself into a barn.

God so holds back, moderates and tempers these temptations, that man can bear and resist them. It is a comforting fact that with the temptation God will make a way to escape.—Christian Conservator, Sept. 29th.

So God "plays" with his creatures, just as a cat does with a mouse, does he? The cat ends its fun by eating the mouse, and thus putting an end to its misery, but your theology teaches that God makes an eternal figot out of his victims. Your God hasn't as much moral principle as the cat.

How cruel the insinuation that is sometimes made that ministers of the gospel are preaching for a living, that they have chosen a profession—not set apart to a calling.—Wesleyan Christian Advocate, Sept. 29th.

That is a delightful snivel to come from a paper whose leading argument against Freethought is that Col. Ingersoll gets pay for his lectures.

Fire! fire! holy ghost fire! And so, from north and south, from east and west, and beyond, let the universal cry be for FIRE, holy ghost FIRE!—Guide to Holiness for Oct.

You are a cheerful saint. Not content with building an eternal hot-box for the spooks of unbelievers, you want to build prairie fires for our bodies here on earth.

If God would entrust us with his thunderbolts, we would wipe them all out before 12 o'clock today.—Rev. R. S. McArrhur of New York, in a recent sermon.

Why doesn't God use these thunderbolts himself to "wipe out" the saloons, instead of using them to destroy legitimate property and kill respectable people?

For one to see what is right and not do it, is a want of courage.



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